



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

It goes still further. It applies logic to the study of the sacred volume. It demands as auxiliaries, besides learning and criticism, reason and method, philosophy, psychology, and all the means which God has given to men to discover the truth. It is in that way unceasingly occupied in bringing into harmony reason and revelation, in illustrating the one by the other, and in making manifest between them that accord which is one of the grand proofs of the divine perfection and heavenly origin of our faith. Well directed, it enables us to contemplate the Holy Scriptures in all their native purity, in all their divine depth, in their intimate relations to the perfections of God on the one hand, and to the heart of man on the other. In other words it exhibits them in all their beauty, at once human and divine. It thus reanimates the faith, and founds it solidly upon truth and reason. It prevents, as far as possible, false interpretations and false systems, which are so frequently causes of unbelief.

If ever the Church of Christ be united in the bond of peace and love ; if she ever arrive at the unity of the faith ; or, rather, if she ever approach this ideal goal—impossible perhaps to be attained here below—it will be by an interpretation of the Holy Scriptures at once devout, experimental, intelligent, and clear ; which is, in short, by a true and complete science of Hermeneutics.—*Elliott and Hersha's Hermeneutics.*

EDITORIAL+NOTES.

The Eve of an Agitation.—"All the signs of the times indicate that the American church, and, in fact, the whole of English-speaking Christendom, is upon the eve of an agitation upon the vital and fundamental question of the inspiration and infallibility of the Bible, such as it has never known before."—This is the opening sentence of Professor William Henry Green's "Moses and the Prophets," which has just appeared. Our readers will find among the "General Notes" of this number another extract from the same Introduction. This statement is not an exaggerated one. It is made by one who is in a position to judge well the "signs of the times." No man in this country is better qualified to appreciate the situation than Professor Green. He is no alarmist, yet he sounds the note of alarm. He might, indeed, have gone further, for it may be soberly said that we are no longer upon the *eve* of agitation ; we are in the midst of it. The time has passed when the attention of the church shall be wholly taken up with theological controversy. A fundamental question has come up, upon the decision of which rests all our faith. Is the Bible what it claims to be ? Is it what the church, since its institution, has supposed it to be ? Is it the Word of God ? Nothing less than this is involved in the question at hand. Who is to decide it ? Who does not feel it his duty, at least, to look into the question, and, so far as it is in his power, to fit himself to understand the points at issue ? Is this not, in very truth, obligatory upon every man who professes to herald God's truth to perishing souls ?

Scientific Biblical Knowledge.—"I call all teaching *scientific*," said Wolf, the critic of Homer, "which is systematically laid out and followed up to its original sources." Such teaching is scientific, and only such. The critical study of

the remains of classical authority in the original languages is the only means of obtaining a scientific knowledge of that authority. This is none the less true of Biblical knowledge. Need one hope to gain a scientific knowledge of Biblical antiquity except through the medium of the languages in which it has been transmitted to us? And surely no one can be satisfied with any other than a scientific knowledge. It is for the lack of just such knowledge that the Church to-day suffers. Those who represent the Church before the world have Biblical knowledge, that is to say, some of them have; but of what sort? Many, in high position, have as little truly scientific knowledge of the Bible, as the average school-boy, of Homer. They can quote texts in proof of this or that doctrine, they can argue without limit, questions of an entirely irrelevant character; but a genuine scientific knowledge of the Bible, of its facts, and their interpretation they do not have. The reason of this is twofold: Those who are now in the active ministry did not while in the Seminary, receive the training in this department of theological work, which they ought to have had, nor do the men who are to-day in the theological seminary, receive either the needed amount, or, in many cases, the right kind of instruction. Sufficient time is not given for the *study of the Bible*, and too often even the time allowed is frittered away in fruitless discussion. Yet the fact that a man does not obtain this knowledge in the Seminary, is no reason why he should not have it. Taken all in all, very little is even supposed to have been gotten during a theological course. Must a *pastor* give up all hope of being a *scholar*? Is it not a radical defect in our ministry that they allow their pastoral duties to draw them from their study? The common cry is "lack of time." It ought to be remembered, however, that often where time cannot be *found* for a given work, it can be *made*. In view of the present demand "for the highest Biblical scholarship" is it not well for us to consider whether more time cannot profitably be devoted to study which is strictly Biblical, whether a scientific Biblical knowledge is not within the reach of every one of us, if we will but reach out our hand and take it?

Eisegetical Presumption.—It scarcely seems credible that the body of men who constitute the "St. Paul Academy of Natural Science," after hearing "A Lecture on Man, his Origin, and Movements, as Indicated by Mythology, Language and History," by Chas. S. Bryant, A. M., should request its publication. One cannot imagine the motives which prompted this request. For the sake of the "Academy," and the city which it represents, we hope that the request was made only with the view of indicating to the world how much ignorance, misrepresentation and assumption could be condensed by one man into one address. Several appendices are added to this lecture; among others, a translation and interpretation of Gen. II. 21, 22, which certainly are far beyond anything before published in explanation of these verses. Many of our readers have seen an extract, headed "*The Ages of the Patriarchs*," which was printed in the *Popular Science Monthly*, and thence copied into many of the secular papers. This is another of the appendices, and there are others of an equally wonderful character. This matter is referred to here for two reasons: (1) Because several letters have been received, asking for a statement in regard to the pamphlet, but chiefly (2) because it is desired to call